UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

Against War

By E. D. MOREL

How Can Radicals Live?

By SYDNEY STRONG

The Russian Church in China

By GILBERT REID

VOLUME XCIV NUMBER 4

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCIV THURSDAY, OCTOBER 9, 1924 NUMBER 4

AGAINST WAR

An Address to the Rulers who led their People to the Shambles in the World War.

Ten years ago you led your peoples to the shambles.

With cunning tools, through devious paths, in secret conclave, by plot and counter-plot, outmatching your rivals in astuteness, you had long prepared, equally with them, the way of Death for multitudes.

You prated to them of liberty, justice, progress, security and peace.

You bade them slaughter in the name of God, claiming His sanction for your enterprise, invoking the Merciful Christ, Whom you crucified afresh upon the Cross.

You promised them a world purged of the lust of hate.

Purified by their sacrifice, sanctified through their martyrdom, cleansed with the tears of women, washing white in blood:

In the blood of the Young.

Month followed month; years died and were born; still you bade them slay.

Stamped formlessly into the thirsty earth, torn and shattered; gory hollows which once were breasts; eyes from sockets blown, limbs mutilated, hanging loose; dying of thirst and wounds in shell-holes, writhing on barbed wire, trailing their entrails, rotting alive amid the stench of corpse-strewn trenches; gibbering maniacs—you made them so;

You! You!

What quarrel had they with those they fought, or these with them?

"Common people" all: this lad from Devon, that lad from Gascony, this youth from Baden, that youth from Tuscan plains—all filled with the joy of life, all products of a common human stock, sharing common hopes and sorrows:

Workers of the world.

An' you had kept faith with those who strove but fell not,

Immeasurable was still your guilt.

An' you had fully ministered to the needs of the widowed and fatherless,

Immeasurable was still your crime.

Yet forgiveness you would have gained. For infinite is the patience of the People, infinite simplicity of their hearts, infinite generosity and long suffering.

BUT YOU HAVE BETRAYED THEM!

WHERE IS THE LIBERTY YOU PROMISED THEM? Is it the liberty to starve amid rioting luxury?

WHERE IS THE FREEDOM? Is it the freedom of the insufficient dole?

WHERE IS JUSTICE? Is it the justice of the Poor Law and the Workhouse?

WHERE IS THE SECURITY? Is it such security as the homeless have?

WHERE IS THE PROSPERITY? Is it the "Prosperity" of impoverishment?

WHERE IS THE PEACE? Is it the "peace" of Death?

* * * *

For now you prepare once more a rich harvest for Death's sickle.

In your madness you create viler engines of destruction.

In your wickedness you devote anew the peoples' substance to their undoing.

In your blindness you seek again to drown your treacheries in the blood of the innocent.

You pollute the skies with winged flotillas of annihilation, which presently shall envelop sleeping cities in poison-storms:

Destroying in a night the patient labor of centuries,

Raining incendiary shells upon the narrow buildings where your wage-slaves live,

Belching lethal gas o'er the countryside,

Asphyxiating entire communities.

In cold blood, with a cynical ruthlessness and deliberation which make of you the Master-Criminals of the ages, you plan the People's doom.

Feverishly you cut down forests of spruce and fir, hickory and ash for your planes, turn your laboratories into vestibules for assassination, your chemists into hired assassins.

Science you prostitute in Murder's service.

Massacre on a scale never before dreamt of you elevate to the dignity of virtue.

Destruction you contemplate with a comprehensiveness staggering in its imbecility; destruction of teeming centers of population, of great hives of industry, of crops and all vegetable life.

The targets of your bombs will be the homes of the workers in shop and factory, in yards and fields.

* * * *

IN GOD'S NAME, WHO AND WHAT ARE YOU THAT DO THESE THINGS? WHENCE YOUR RIGHT TO RULE? TO GOVERN? TO ADMINISTER? DOES WARNING OF A WRATH TO COME NOT CROSS THE THRESHOLD OF YOUR COMPLACENCY?

DEEM YOU LIMITLESS THE TOLERATION OF THE PEOPLES?

O! Peoples, alleged victors but common victims in the Great War.

The Supreme peril of your age and destiny approaches, swiftly, with whirring wings of impending desolation.

Rouse yourselves to its imminence ere the inexorable mechanism crush you in its fell embrace; ere the demons of fear and hate make you puppets to the will of panic-stricken, blundering Governments, cursed with the heritage of their own injustices and follies.

Betrayed by your rulers—save yourselves!

Betrayed by your Churches—save yourselves!

* * * *

If you combine not to avert the catastrophe in preparation, your doom is writ.

Strugglers in Freedom's cause—shall your life's labors perish with you?

Helpers of the poor—will you surrender hopes of lifting them from the mire?

Reformers of society—will you wait while madmen plan a wilderness?

Workers for a Co-operative Commonwealth—will you watch it killed in birth?

Lovers of the young—will you see the children immolated afresh?

* * * *

Remember! They bade you arm for Peace's sake.

You armed, and WAR came and scourged you.

Remember! They bade you arm for Safety's sake.

You armed, and today are less secure from their criminal lunacy.

* * * *

Again they bid you fashion yet more devilish implements, while from the crucibles of their laboratories rise fumes of fetid gases to burn and suffocate; light gases which, merging with the air, will permeate all living things with dissolution; heavy gases that shall sink below the surface level and seek you out amid earths' bowels; poisons distilled in test-tubes, drop by drop, whose malignant powers transcend the art of Caesar Borgia.

YOUR bodies, YOUR children, YOUR houses, YOUR cities, towns and villages, YOUR countryside —these the targets.

FOOLS! Will you minister to your own destruction?

London, England. —*E. D. Morel.*

EDITORIALS

Some question is being raised as to Mr. LaFollette's attitude toward the Eighteenth Amendment and the cause of Prohibition. He is being freely denounced as "the wettest of the candidates." This seems to imply that all three candidates are "wet," but in certain varying degrees. As to Mr. LaFollette, we can only say as an ardent Prohibitionist, that his attitude seems satisfactory to us. He voted for the Eighteenth Amendment, which is the test question on this issue, and against the Volstead Act, which can hardly be regarded as an infallible and altogether perfect piece of legislation. In the matter of enforcement, which is the one problem now before the country, Mr. LaFollette is the only candidate who sees and states that non-enforcement of the liquor law is not something unique in itself, but part and parcel of the general disregard of law which is characteristic of Americans, both the people and their officials. Mr. Coolidge calls upon all men and women to obey the prohibition laws, but what has he done or is he doing to enforce obedience to the laws against monopoly, price-fixing, and the practices of big business generally. Mr. Davis, in his acceptance speech, expressed amazement and indignation that anybody would be expected to take oath to uphold and support the Constitution, and not do all in his power to enforce the Prohibition Amendment. But what intention has he of enforcing the amendments guaranteeing citizenship rights to the colored people in the South? When has he ever even protested against the disfranchisement of millions of his fellow-citizens by the party which he now leads? In contrast to these two artful dodgers, Mr. LaFollette promises to enforce the liquor laws as a simple part of his intention to enforce all laws. This statement from his Labor Day address covers the field:

> I would place at the head of the Department of Justice and in the office of every United States District Attorney throughout the land men who vigorously enforce all the laws, and I would instruct them to bring and prosecute criminal actions against every profiteering monoply which violates the anti-trust laws with the same vigor which I should require of them in the prosecution of a bootlegger.

A. G. Gardiner, England's greatest liberal journalist, writes the New York *World* that the life of England's Labor Government is trembling in the balance. Apart from the Russian Treaty, which is the specific issue in question, Mr. Gardiner names two minor events which have "gravely undermined" the personal position of the Prime Minister. One is the now notorious affair of the automobile—the gift to MacDonald by a rich capitalist friend of an automobile endowed with shares in a biscuit company, followed by the naming of the generous friend for a Baronetcy. The other event is the sudden quashing of the trial of the editors of the Communist paper, *The Workers' Weekly,* who were arrested some time ago by the order of the Attorney-General in MacDonald's Cabinet. It is charged that the Government has not dared to carry proceedings through, and face the consequence of a break in the Labor Party itself. Both of these incidents seem trivial. They are things which have happened time and time again in other ministries. Wretchedly underpaid premiers have constantly accepted favors from wealthy friends. Lloyd-George was constantly raiding Communist offices, and proceeding with the cases or not as he saw fit. But this is just the point! A Labor government is supposed not to be like other governments. A Socialist premier cannot do certain more or less harmless things which other premiers can do as a matter of course. If Labor goes right on consorting with capital on the one hand and "balling out" radicalism on the other hand, why have a Labor government? Why not keep on in the old ways, if change means no higher standards, no different purposes? MacDonald's character is unimpeachable. His success as foreign minister has been impressive. But his conduct of domestic affairs has been disappointing. His Government has brought in no new era; it has not even created a new atmosphere. Hence the possibility at least of Labor falling through a revolt of its own members.

It is an amazing commentary on the race situation in America that the election of Rev. Charles H. Trusty as Moderator of the Pittsburgh Presbytery should have caused so much excitement not only in his own district but in the country at large. Dr. Trusty is a clergyman of the highest character, who has done a remarkable piece of work at his church, the Grace Memorial. Everybody seems to agree that he has earned and is worthy of the honor which has come to him. But—Dr. Trusty is a Negro! This is where the excitement comes in. "Negro's Election Stirs Church" reads the newspaper headline over a story which declares that "opposition is developing," and that "a situation exists which church leaders must handle with the utmost delicacy." Strange! Did a "situation" exist when Philip baptized the Ethiopian eunuch? Did the disciple have to handle this "situation . . . with the utmost delicacy"? When report of it traveled to Jerusalem, did "opposition" develop in the Christian church there? What we have in this episode is fresh and tragic evidence of the degeneracy of Christianity and of the so-called civilization which it is supposed to lead. There are twelve millions of Negroes in this country. Most of them are active, generous and devoted members of the church. Many of their leaders are men of great personal and ecclesiastical distinction. Yet when one of these leaders—just *one!*—attains an honor which comes to white men as a sheer matter of course, there is vast excitement and indignant protest. How truly are we Christians, and how we do reverence the teaching and example of Jesus! That such circumstances exist is deplorable. But since they *do* exist, let the voting members of the Pittsburgh Presbytery be given due credit

for their brotherly action in counting their Negro colleague so truly one of them, that they named him their Moderator as naturally as they did gladly. They have set an example which should be prayerfully heeded by all other church bodies in America. "God is no respector of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him."

In Trafalgar Square, London, stands a famous church—St. Martin's-in-the-Fields. The Vicar of this church is a distinguished clergyman, Rev. H. R. L. Sheppard, known not only as honorary chaplain to King George, but as a priest of broad mind, social vision, and plain speech. He has more than once stirred the religious world by his sayings and doings, but recently he has been outdoing his own record for creating controversy and excitement. His latest move is none other than a sweeping attack upon the ritual of the English church, more particularly the baptismal, marriage and funeral services. Writing in his *Parish Magazine,* which is not an ordinary church paper at all, but a really notable and influential journal, Dr. Sheppard declares that these services as they now stand in the Prayer Book, are "well nigh intolerable." He condemns the marriage service for its "unreality," its "very low conception of woman and motherhood," its "ludicrous" reference to the polygamous patriarchs, etc. He denounces the baptismal service for its antiquated theology, frequently meaningless, and, when understandable, insulting to parents and children alike. As for the burial service, "here," he says, "words completely fail."

> There is no prayer for the dear departed and none for those who are stricken at the departure. Once more, it would appear doubtful whether the departed can be rescued from the wrath of God. Lately we were called upon to bury a dear friend. We asked her husband if he would mind some departure from the Prayer Book service in the interests of making it more real and human. Permission was not granted. Therefore, in the presence of his thoughtful children and countless other people who loved her whom we were committing to her rest, we read a passage from the Scriptures, part of which was wholly unintelligible.
>
> We called her body a vile body. We reminded them that worms would destroy that body. We thanked God heartily it has pleased Him to deliver his wife and their mother and friend from the miseries of this sinful world. Only now and then did a hope of a resurrection break out, and when it did there followed a cloud of anxiety and depression. All this was intolerable to the officiating minister, and God alone knows what it must have meant to the mourners.

Here is a healthy protest if there ever was one! More than once these services have been to us a nightmare of mingled amazement and disgust. Dr. Sheppard is right—"It is a grave symptom of inhumanity in church affairs that for over 300 years the clergy have consented to use them. They simply do not represent the Christian faith. They are altogether unlovely. They are often untrue to fact."

How Can Radicals Live?

One of my friends went to prison during the War, because he was opposed to war. I wrote him a letter and made a guess what I would do in case I were in his fix. One thing I mentioned was to absorb the three Gospels and try to interpret them in the light and shadows of the prison-cell. (By the way, it might be a good thing for UNITY to publish a symposium on "How Best to Use One's Time While in Prison?" Ernest Toller and John Bunyan used it to good effect.)

My friend wrote and thanked me and said that he expected to use a part of his time in figuring out, How a radical can live. At the time I laughed, thinking that he was partly jesting with me. However, I have since come to think that he raised one of the fundamental questions of life. How can one who is not economically independent get beyond being a parlor radical,—having progressive ideas, yet not appearing on the battlefield.

For instance, one of my friends is a clever journalist. His head is all right. He is liberal, a radical. He has gone with the forward-looking crowd whenever he has had a chance. He recently went into the services of one of the "regular" newspaper agencies. He wrote me, "I am extremely sorry . . . but with a family of five to support, and with prices . . . I simply must eke out a living somehow." I certainly would not be the first to throw a stone at him. How is a radical to live?

I have for some time been looking for a small group of people in my city who would "fight, bleed and die" for the cause of peace. A dozen of us were canvassing the situation and we found it impossible to name more than two or three who were economically independent. Two of us called upon a professional man who expressed great interest in any enterprise that promised success in reducing the military spirit in our country, "But I have just borrowed thirty thousand for my pet scheme and it would simply spell smash for me." I went away asking, How can a radical live?

It would be easier for me to offer $10 for the Best Answer, in UNITY, than to assure my readers a satisfactory reply. I do not know whether my friend who spent a year in prison discovered or invented a way or not; I do know that he is out, is in good health, is still a radical and is living well.

It would be well to ask, how radicals have lived. It is plain that some of them, for example Jesus and Savonarola and Wiclif and Lovejoy, did not live. Their radicalism was cause of an early death. But they lived rather gloriously while they were at it. They would not have traded their few years for a hundred of the "fleshpots of Egypt." I have this to give as testimony: As I look over the list of acquaintances, from Melbourne to Moscow, who have suffered, especially during the War, on account of radicalism, I find that the most

of them are "doing well." The fact that a radical, being a pioneer, is generally not stupid may account for it, in part. The world cannot get along without him, and so, after the time of persecution, returns to him.

I would, however, be the last to hold out to the radical the promise of "a good living," for he may face a cross day after tomorrow. But if one even flirts with the notion that the heart of the universe is justice and love, the radical, the pioneer, may expect to enjoy the fruits of his labors.

How have radicals lived? Take Gandhi, for example. How is he so "independent"? As I ask this question I have in mind the thousands who would be pioneers if only they were "economically independent." As to Gandhi, I recall an interview which Frazier Hunt reported. He asked himself, Why is Gandhi so powerful and self-reliant? He concluded that it was because Gandhi could not be tempted in several particular points, where ordinary men were temptable. Most men, he remarked, are overcome at one of the following points: position, power, appetite, money or lust. Not so with Gandhi. He can't be reached through any of the so usual channels for reaching men. He can't be tempted by offer of "glory" or "position" or "bread" or "money" or "the kingdoms of this world." He seems to be immune. He is what may be described as "economically independent." He is a radical,—and he lives. Of course, when one thinks of Gandhi, he is reminded of Jesus' "Temptation in the Wilderness." . . . Tolstoy was a radical,—and he lived.

My mind returns in its reasonings to the conclusion that the Radical, like the "Just," must "live by faith." What I mean is plain. When a radical lacks a strong "faith" element, like that seen in Jesus, Marx and Gandhi, he ceases to be a radical. I speak of Marx, because it has always seemed to me that he showed remarkable faith and rare spiritual qualities, when in East London, for a score of years, he pursued his vision, in spite of the frightful poverty about him, of which he was a part. His own life almost contradicts his own doctrine of "economic determinism," because he himself walked so much by "faith,"—faith in a communistic society, which only the future could reveal.

The radical can live, but usually only through sacrifice, sometimes great sacrifice which may end in death. The radical, however, being usually a person of pioneer mentality and ability, is very apt to reap after a few years of rebuff his harvest, although the harvest may not appear until the next generation, in his children. The children of the radical are generally found to be in on the ground floor and on the corner lots of the new civilization. The radical has the joy of giving the names to the streets of the New Jerusalem. He may never walk on the road (though he may), but he will have the joy of building the road, putting up the sign-boards and naming the bridges and mountain-peaks. His children may also have the fun of seeing his name on bill-boards and children's colonies. He may even be blessed(?) by having his name given to some famous society.

Let no one make the mistake of thinking that he may acquire "economic independence" by going to Russia or by having Russia come here. Such independence cannot be acquired by changing the system, even though the change is from a capitalistic to a socialistic system. I can think of no system of society in which there will not be demand for a radical, who can only hold his position through sacrifice. There will always be a call for pioneers and prophets, and these will never be "honored in their own country."

I have the feeling that no one should lay claim to the right of belonging to the glorious army of apostles—the radicals—until he approaches somewhere near to the position of Gandhi, in regard to the "worldly" temptations, and puts behind him such considerations as the question of "economic independence."

The radical cannot live by loafing, or dreaming, or cussing, or talking in parlors and on soap-boxes. He must be willing to "suffer for the cause." He may not suffer long and may, like MacDonald and Joseph and Lenin and LaFollette and Wesley and Jane Addams, soon find the tide turning his way,—but this is not promised. The chief pay of the radical is the joy of building the road.

If the way of the radical were made easy, too many would enter in,—and there would be no radicals; so, no pioneers, no progress. Maybe, therefore, if someone should invent an easy way for radicals to live, it would have the same effect as riches upon character.

Yes, radicals can live—it might be said that they are the only ones who do live—but they must live chiefly "by faith"—or their power will go and their value to the world will be lost. SYDNEY STRONG.

Jottings

The League of Nations at Geneva is discussing questions of great interest, and promising action of vast importance. Meanwhile newspaper reports are confusing and inaccurate. We shall withhold comment until the League has completed its sessions and full reports are in.

There is famine in the Philippines! Following the logic consistently used by 100 per cent Americans in the case of Russia, this must mean that the Government in the Philippines is incompetent, crazy, devilish, a monstrous conspiracy of evil deliberately preying upon helpless people.

Four hundred and two years ago, in 1522, the great Erasmus said, "I wish to be called a citizen of the world, the common friend of all states." And mankind still lags behind!

There comes to our desk a curious pamphlet, "Price Ten Cents," which contains among other delicious gems, the following:

> If Jesus, who is the most idealistic character that has ever been in the world, were an American, he would belong to the Republican Party. . . . Republicanism is the economics of Christianity, protectionism being the application to commerce of the doctrine that it is more blessed to give than to receive. . . . JESUS WAS A REPUBLICAN.

We submit that this sort of thing, along with the Coolidge superstition, is getting serious. It's fast getting time to call in the alienists.

Two Amercan novels of immense importance have recently appeared. One—"Plumes," by Lawrence Stallings—presents the war problem; the other—"The Fire in the Flint"—presents the Negro problem. The former is written by a soldier, and the latter by a Negro; both, therefore, are authentic documents. Incidentally, also, they are good stories. Read them, and pass on the word about them to your friends!

President Coolidge declares that "the only position that Americans can take is that they are against all despotism, whether it emanate from a monarch, from a Parliament, or from a mob." Excellent! But why stop with the mob? Why not go on to the courts? The despotism of courts is just as intolerable, to our way of thinking, as any other despotism. J. H. H.

The Russian Church in China

A most glaring injustice has been done to the work of Christian Missions in China by the agreement which has been made between the governments of the Republic of China and the Soviet Government of Russia. Everyone has been duly informed of the recognition given the Soviet Government by the Chinese Republic, and it is generally regarded that it is a matter of congratulation to the distinguished delegate of the Soviet Government, Mr. Karakhan. On the other hand it is a matter of congratulation to the Chinese Republic that all Russians are now to be placed under Chinese jurisdiction, and will no longer be under the protection and control of the Soviet authorities. Thus Russia, along with Germany, Austria and Hungary, has done away with extra-territoriality, and Russians are treated the same as the Chinese in accordance with Chinese laws.

There are, however, other important matters that have aroused a great deal of discussion and have received certain warning dispatches from other governments, such as "The Control of the Chinese Eastern Railway," "The Restoration of Mongolia to Chinese Rule" and "The Withdrawal of Soviet Troops from Mongolia."

In matter of principle the question of the Russian Orthodox Church and its property is a much more serious one than that of any other matter which has been touched upon in the agreement, or will be considered in the treaty between the two governments, which has yet to be made.

It should be borne in mind that the establishment of the Russian Church Mission in Peking was long before that of any Protestant Mission established anywhere in China, and was at about the same time as the establishment of the very learned Jesuit Mission in Peking, at the beginning of the Manchu Dynasty, nearly three hundred years ago. This mission was primarily established for the purpose of giving Christian instruction, and consolation of Christian forms of worship, to the few Russians who were located in Peking,—some of whom had been brought as prisoners from the Amur River in northern Manchuria,—where a conflict had arisen between the Russian and Manchu troops. The Russian mission was located in the north-east corner of the city, and, shortly after, another centre was established in the southern part of the city, in what is now known as the Legation Quarter.

The first property for the mission was given by the Emperor Kang Hsi, and ever since the Manchu Government has continued to extend favors to the Russian Mission. Most of the Russians who continued to reside here were allowed to be enrolled in the Banner Troops and received a stipend from the Manchu Government. No missionary work in the way of trying to make converts of the Chinese was carried on, but missionary work in the way of benevolent, educational and utilitarian activities was carried on with great success.

During the Boxer Uprising in 1900 a part of the Russian Church property was destroyed and some two hundred of the Christian adherents were massacred. A church was afterwards erected in memory of those who had thus died as martyrs. By arrangement between the Russian and Chinese Governments a large piece of property, formerly belonging to one of the princes, adjoining the original mission headquarters, was donated to the mission and permission was given to make further purchase of adjoining land, in accordance with the usual regulations for the purchase of ecclesiastical property in China.

The Russian Church is distinct from the Roman Catholic Church and the various forms of Protestantism, and has never met with any great opposition from the Chinese, outside of what was exhibited in the Boxer year. They have never had what is commonly called "missionary difficulties." They have lived quietly and peaceably, unmolested by their neighbors, and have tried to render help whenever it was needed to those who were in distress. In this way the Russian Church Mission has been noted,—on the one side for its men of learning, and on the other side, for its beneficent activities.

Now what is a very strange thing, contrary to all of the relations between the Russian Church and the Chinese for nearly three hundred years, is the decision which has been agreed upon between Mr. Karakhan, delegate for Soviet Russia, and Dr. Wellington Koo, Chinese Minister of Foreign Affairs. This agreement has been largely overlooked, but if it is to be carried out in accordance with certain clauses that are contained therein, it will form a dangerous precedent for the future. Harm not only will come to the Russian Church as established in China, but will also come to the Chinese Government. According to this agreement,

for the first time in Chinese history, property that belongs to an individual or to a particular church, is now to be handed over to a foreign government. Nothing of the kind has ever happened before. The King of England may be regarded as the Head of the Church of England, but there is no property of the Church of England anywhere in China, that belongs either to the King of England, or to the British Government, with the exception of the chapel which is located within the precincts of the British Legation. The many Catholic churches, schools, and hospitals, which have been established in China are all registered in the name of the local Catholic Church and no church property belongs to the Holy Pontiff at Rome. Other countries at different times have had State churches and these churches have carried on missionary work in China, but no property belongs to the government of any of these countries. The Russian Church under the old regime, was the State Church of Russia and the Czar was the head of the church, but during all the two hundred and seventy years in which the Russian Church was established in Peking, and elsewhere in China up to 1917, was it ever claimed that any Russian Church in China was the property of the Russian Czar, or of the Russian Government? The property was church property and nothing else.

However, by the agreement that has been made, it is at least implied that, the "Buildings and Landed Property of the Russian Orthodox Mission belongs to the Government of the Union of Soviet Socialist Republics." The only property that may be said to belong to the Soviet Government is that which belonged to the Czarist Government, and hence belongs now to the Soviet Government. In any case such a wording of the agreement makes the matter of rendering proper protection to the Russian Church a most difficult one.

It is also definitely stated in the agreement that "the Government of the Republic of China will at once take measures with a view to guarding all the state buildings and property, and clearing them of all persons now living there." If the Chinese proceed to carry out such an arrangement it will certainly make a big stir in China and it will be one of the most shameful acts that the Chinese Government has ever perpetrated. Outside of the Russian refugees who have been cared for by the Russian Mission, there are only some five Russians, including Archbishop Innocent and Bishop Simons. All of the others are either Manchus or Chinese. Should the Chinese Government turn all these persons out of the property where they meet for worship and carry on their religious work,—while it may be in harmony with Soviet ideas,—it would not be in accord with the way in which the Chinese Government in the past has treated various Christian Missions.

There is one saving clause in this very peculiar agreement, which reads that what is done shall be "in accordance with the internal laws and regulations existing in China regarding property holding in the inland." According to these laws and regulations, whether for Catholic or Protestant Missions, all property, secured for the Church must be registered in the name of the local church and is the public property of the church,—this prevents the property being held by foreigners, still more being held by a foreign government. It also makes a distinction between the property of an individual and the property of the church as a public body. So far as I know, no property held by any Christian Church in China, has ever been sequestered by either the Chinese Government or a foreign government. It may be that the Chinese will be able to insist that these laws and regulations be carried out and thus prevent the old Russian Mission from being deprived of its legitimate property.

In certain respects it has appeared that the cause of the trouble has not been with the Chinese Government but has been with the Soviet delegate. In a conversation which I had with Dr. Wellington Koo, he declared that the Chinese Government was anxious to give the same protection to the Russian Church as to any other, but the Soviet Delegate insisted that as the Russian Church had previously been the State Church, it was property belonging to the Russian state. I pointed out to him that while that might be true in Russia, it certainly was not true concerning church property held in China, for here, church property must come under Chinese laws and regulations and not under Soviet regulations. I also pointed out that it was dangerous to start a precedent of handing over any property to the control of a foreign government, with the exception of an embassy or consulate. I have also been given to understand that the Soviet delegate was urged to bring about this agreement in order to please certain Chinese who were assisting in the negotiations. One of these men has been very active in various charitable enterprises and has been anxious to secure at least some of the property that belongs to the Russian Church. It has been reported that the Soviet delegate promised as a reward for the services rendered by his Chinese friends, when this property should be handed over to the Soviet Government, that they would then be designated as the party to receive it in turn from the Soviet Government. If such is the case, then both the Chinese as well as the Soviets are to blame. They all seem to be practicing a high game of political grab, not in accordance with the fundamental principles of International Law, still less for guaranteeing life, liberty and property, for every individual.

Foreign governments are not in a position to intercede in behalf of the Russian Church; foreign individuals hesitate to do much for fear they be regarded by the Chinese as interfering in something that does not concern them. Some of the Chinese are actuated by the idea that so long as they themselves get hold of the property, then it is all right, even though they secure the property through political trickery, while they go through the form of an agreement between two governments. No doubt the general sentiment among both foreigners and Chinese is in favor of giving the same protection to the Russian Church as is given to Protestant and Catholic Missions. If this is to be done, then the wording of the present agreement will have to be modified; at least those clauses which conflict with the clauses, about which there can be no dispute, should be either eliminated or modified. It is certain that some of the clauses used are not in harmony with the Laws and Regulations of China or with past treaties, and also are not in harmony with the general principles of the preliminary agreement.

Out of this trouble which has suddenly arisen there have occurred several very pleasant and interesting incidents. One was that under the auspices of the International Institute, representatives of various religions met together to confer, as to the best way of rendering assistance to the Russian Church in its present difficulty. A memorial was carefully drawn up, and the signatures secured of twenty-eight persons

from nine of the Great Religions and from six of the most promising moral and religious associations established in Peking. On this list there were only four foreigners, three of whom were Protestants and one was a Japanese Buddhist. Of the other twenty-four, four were Protestant pastors, two were Chinese converts, four were Moslem Mollahs, four were Buddhist priests, and two were Taoist abbots. Hinduism, Zoroastrianism, Confucianism, and the Roman Catholic Church, were all represented. This is probably the first time that the leaders of Islam have joined in making an appeal for help to the Eastern Orthodox Church.

The second interesting incident was that the Russian Church, while heretofore standing aloof from all other religious associations, has been so impressed by the kindness shown it, that it is now not only ready to join in these various gatherings, but has extended an invitation to myself to preach at one of its church services. It is the first time that such hospitality has been extended to one outside of the ordained ranks of the Russian Orthodox Church. It is by such efforts of human sympathy and Christian fellowship that the barriers that exist can be broken down and these great branches of the Christian Church brought together in one hope, one faith, and one baptism, with one Lord and Father of all.

International Institute of China, Peking, China. GILBERT REID.

"Fidac's" 5,000,000 Fighters

EX-SOLDIERS' PEACE MOVE

General Sir Ian Hamilton presided at a meeting held at the Westminster Central Club of the British Legion to discuss the "Fidac" (Fédération Inter-Allié des Anciens Combattants) conference to be held in London next week. Eighty delegates representing five million organized ex-service men from the Allied countries, are coming to this conference, which is beng promoted by the Inter-Allied Federation of Ex-Service Men and which will for the first time be held in England.

Sir Ian Hamilton said that the day of the landing of Fidac on our shores might well be marked with a red letter. At Geneva the Prime Ministers of France and of Great Britain had been writing history, so they said, in letters of gold.

"There is no cause as yet," he said, "for us to frisk about Westminster in the belief that the lamb will no longer be eaten by the lion. A beautiful resolution has been passed by the League of Nations. Will there be any resolution behind it?

"I have read the resolution very carefully, but I have read similar resolutions. My own feeling is a fear lest it may fade away and leave no trace upon history."

He was not speaking, he added, in any cynical depreciation of idealism, but we ought by now to know that sentimental pledges rarely stood the strain of a call to arms.

"Here we are at least about to break new ground," he continued. "Not the pacifists, but the fighters, are going to combine their forces against war. You are never quite sure of those pacifists, because their pacifism is usually an inverted form of pugnacity. Look at Josiah Wedgwood. He preaches peace until mobilization is declared, and then he goes and fights with all the enjoyment of a wild cat. Look at the late Mr. Massingham; look at my great friend Nevinson. Shade your eyes and look to the top of the tree, and you will find that the professed pacifist is a person in whose composition conflict is a passion.

"We of the Legion, on the other hand, are perfectly sure of ourselves and of one another. We are dead sick of war. Fidac includes us already in a semi-military alliance. We don't want our statesmen to sign any fresh scraps of paper. Surely there is a better way out than one lot signing on to fight another lot ten years hence. You can't divide the Continent into two camps and expect a single-minded Europe.

"We hope Fidac may help us to solve these problems. Fidac are coming here—five million fighters—a direct action crowd. At Geneva they are trying to tie up a homicidal maniac-war with pink ribbons. Fidac knows something stronger than pink ribbons will be needed if we are to encounter and overcome the hate, the violent personal exasperation which has been engendered during the past two years. Bayonets won't do it. Nothing will avert the future conflict short of bringing the peace loving sections—we know them—of the ex-enemy veterans into Fidac."

Fidac, he said, was streets ahead of the League of Nations, in that it included the United States of America.

"While Geneva talks of holding out a hand to the ex-enemy," he concluded, "let's shake. We belong to the most powerful organization on earth. Let us use that power to insist that America is one and that American may not fight with American, that Europe is one and that European may not fight with European. The rest will follow."

Colonel Crosfield, who as one of the British Legion delegates helped to found Fidac, said the members of Fidac all carried the indelible marks of the last great war. They were united in a common bond, and their organization in all countries cut clean across all political parties. He went to Europe recently to discuss arrangements for the conference. In Italy he went to see Mussolini, who last year had prevented the Italians attending the conference in Brussels. Signor Mussolini listened to him and then said:

You will do no good service for peace until you work in connection with the ex-servicemen in the ex-enemy countries.

He added that their attendance at the conference was a matter for the Italian ex-servicemen themselves, and if they decided to go he would not interfere but would help them. The Italians are sending ten delegates to London.

Then Colonel Crosfield went to Berlin to find out the attitude of the German ex-servicemen. At the headquarters of the War Veterans' Organization, which has over two million members, he was kindly received by the head officials, but when he asked how they regarded the League of Nations he found a general feeling that they wanted to have nothing to do with the League. Then he visited the German Disabled Soldiers' Society, which has a membership of half a million. The first paragraph in their constitution reads:

We will work and co-operate with any other organization which is fighting the war spirit and working for peace.

He found they were really fighting the spirits of war and revenge and the doctrines of Treitschke.

"Manchester Guardian," September 9, 1924.

Women Can Stop War

Women are the mothers of the race. Let the women of any nation solemnly vow that they will no longer bear sons to be made "cannon food"; let them, with a determination that cannot be shaken, declare to their own souls, to their husbands, to the government of their country, and to God: "Until this nation sacredly promises, in its constitution and in its laws, that it will never order out our sons to be slaughtered, slaughtered without having committed any crime, slaughtered wholesale, slaughtered like pigs in a slaughter house, we will not consent to the marriage bed,—let women take that vow, and there will be no war. A way will be found, a thousand times better than international murder, for settling all international difficulties.

Is such an action on the part of women unreasonable or extreme? Extreme, Yes! Unreasonable, No! If a nation will not turn its back upon the idiotic and horrible policy of war, and adopt, instead, an intelligent and civilized policy of international friendship, conciliation, arbitration and peace, then no possible action on the part of its women can be unreasonable or too extreme which will save their boys from death and worse than death, and which at the same time will save the nation which they love from committing the most shocking of all possible crimes—the murder of thousands and millions of its sons in the morning of their young manhood. It were better that no child be born in a nation for ten years, than that the nation should, under any condition, plunge into the hell of war.

J. T. SUNDERLAND.

THE STUDY TABLE

New Books

Frazer's "Folk-lore in the Old Testament"[1] was originally published in three large volumes. The author has done a veritable service in abridging the work into a single volume edition. This has been done without serious loss. Footnotes, references and similar matter have been suppressed and some of the less important parts of the text. Special students can still go to the original work when necessary but most persons interested—clergymen, students, intelligent general readers —will appreciate this smaller work. Many who could not afford to buy, nor give time to read, the unabridged edition will rejoice in having its thought and argument brought within their reach. For the book is one of extraordinary interest. The Bible—and especially the Old Testament may be viewed from many standpoints. Long considered the very word of God, given to men by inspiration, it has been and is a religious basis and guide; of late it has been studied as literature and both in the original and in English translation it is a masterpiece, or contains a series of masterpieces; as a historical source it has great value, a value that has often been emphasized and corroborated by modern research and the evidence of monuments and inscriptions. It has equal importance for the student of anthropology and especially of culture history. This is exemplified by Frazer's book. Scattered through the Old Testament are many passages and references which mean nothing to the ordinary reader. Some of these become clear enough when they are compared with statements of the ideas and practices of savage and barbarous peoples. Frazer says that Hebrew literature "contains many references to beliefs and practices that can hardly be explained except on the supposition that they are rudimentary survivals from a far lower level of culture." It is to these survivals, "relics of ruder times, as they are preserved like fossils in the Old Testament" that he devotes his work. There are many of these relics. Some of them the author has already considered in his great work, "The Golden Bough." He does not repeat those discussions here, but he has an ample material remaining. The book is divided into four parts: I. "The Early Age of the World"; II. "The Patriarchal Age"; III. "The Times of the Judges and Kings"; IV. "The Law." As a suggestion of the matter treated we list the topics considered in Part I.—the creation of man, the fall of man, the mark of Cain, the deluge, the tower of Babel. Each of these leads to discussion of collateral or subsidiary material. All is interesting; much of it is convincing. The method is, on the whole, sound, though there are weaknesses and dangers in it. The fact that an incident may be fitted into a series of somewhat similar incidents does not necessarily prove that it is actually related to the two incidents between which it lies. We sometimes feel that the author has exhibited ingenuity without result—and occasionally that he goes far out of his way to drag in matter in order to make a point. Thus, a chapter is devoted to "The Silent Widow." After an ingenious discussion regarding this interesting character, he admits that we do not know that the Hebrew widow *was* silent—we have only a suggestion in the form of the word for widow that she may have been, and if she was so, it is as widows are among many tribes and peoples of lower culture. But the book is a monument of diligent labor and study, a good piece of "comparative anatomy of the mind," a useful and stimulating work. In closing we but repeat the expression of satisfaction with which we began, at having it in this new and convenient form.

The Board of Missionary Preparation is publishing a series of small volumes under the general title of "The World's Living Religions." The books are intended "to introduce Western readers to the real religious life of each great region of the non-Christian world." They are written with special reference to the needs of mission-study classes and persons looking forward to mission work. Two volumes of the series are before us, which deal with Buddhism—one with that of Southern Asia, the other with that of China.[2] "Buddhism and Buddhists in Southern Asia" is by Kenneth J. Saunders, already well known through his other writings on Buddhist subjects. He has made personal study of his subject in Ceylon and Burmah. In the present book he considers Buddhism in those two countries and Siam. It is the more primitive form, *Hinayana,* which comes nearest to the actual doctrine of the

[1] "Folk-lore in the Old Testament. Studies in Comparative Religion, Legend and Law." James G. Frazer. New York: 1923. The Macmillan Co. 8vo; pp. xxx, 476.

[2] "Buddhism and Buddhists in Southern Asia." Kenneth J. Saunders. New York: 1923. The Macmillan Co. 16mo; pp. xiii, 75. "Buddhism and Buddhists in China." Lewis Hodous. New York: 1924. The Macmillan Co. 16mo; pp. xi, 84.

great teacher and quite unlike the *Mahayana,* which reaches such a full development in Japan. Chapters are devoted to the religion as it shows itself in the three regions, for it varies both in itself and in its appeal and hold on the people. The author is sympathetic and as fair as can be expected. The book is intended, of course, not only to show the good points of the religion, but its weak ones—with the purpose of indicating what the missionary approach should be if Buddhism is to be supplanted by Christianity in Southern Asia. The other book, "Buddhism and Buddhists in China," is by Dr. Lewis Hodous, for many years missionary in China. In general, it is of the same type as the Saunders book, but gives the impression of a more vigorous religion and a more searching and thoroughgoing investigation. When he has read the book, one feels that here was something worthy of consideration. The literary style is good and the descriptions are lively and interesting. Both books are of a higher class than such comparative studies from a Christian standpoint are likely to be and will interest even those students who have no especial missionary interest or purpose.

After reading these two books, which after all are special pleading, it is a relief to come to Dr. Anesaki's "Religious and Social Problems of the Orient."[3] Here is a serious study of situations by one who knows them from within and who is far from certain that the solution of the problems is to be found in Christianity. The Orient is grappling with problems, which it must solve for itself and which it will surely solve in its own way. The whole of Asia has been thrown into turmoil by contact with the West. Old institutions have largely crumbled, old faiths have been rudely shaken, old customs have undergone great modification. If the nations are to continue readjustment is necessary. Just how the readjustment will take place, just how far it will be of the Orient, or the Occident, or something quite new, is a question. Dr. Anesaki starts with the assumption that there is no great gulf fixed between the East and the West. There are differences, but even the most marked "Oriental characteristics" occur in some degree in the Occident, and conversely. In general terms, the East may be impersonal, the West individualistic,—but there is some impersonality in the Occident and some individualism in the Orient. Mysticism may mark the pantheistic belief of Asia, but there have been mystics in European Christianity. Anesaki's book is made up of four lectures, which were delivered at Berkeley, California, in 1921. The subjects are: Religion and Morality in the Orient and the Occident, Buddhism and Christianity in Contact and Reaction, The Introduction of Modern Civilization—Its Constructive and Destructive Effects, Religious Agitation and the Social Problem. The most interesting content of the book is the account of the spiritual struggles, the thoughts and the teachings of those men in Japan who are grappling with the new problems. Some of them tend towards Christianity, some away from it, but all show the seriousness of Japanese thought along these lines. New religious movements range from what Anesaki calls the religion of self-exaltation to that of self-renunciation. The whole country is indeed in politico-socio-religious agitation. Out of it all something must come and your reviewer doubts that it will be Christianity. Anesaki himself closes his book with a figurative summary:

> There stand in a forest the old giant trees of Buddhism, Hinduism, Confucianism, but they are showing signs of decay. Their gigantic trunks may be rotten in the pith. Beside them is another tree which has been transplanted, Christianity, which has not struck its roots deep enough to show a real vitality. The climate is warm and the air heavy and humid, and grasses and mushrooms grow abundantly, doubtless destined to die. But besides these passing fungoid growths, young green trees are seen in bud among the overgrowth. Some of them may derive their life from the old trees probably and others from new seeds. No one can tell whether any of these will achieve vigorous growth and finally displace the old trees and succeed in perpetuating the time-honored forest. Trees and grasses grow and die, but there is always Life, and Life lives by Love."

There is no dearth of books about Greek life and thought, but there is always room for another, if it is as interesting and conscientious a work as the one that Dr. Van Hook has written.[4] The author has "preferred to omit many discussions of many details of Greek Private Life, such as Clothing, Food, Sickness, Burial and Marriage Ceremonies, etc. It is not what the Greeks ate or wore that is of compelling interest and importance to us today; it is what they thought and achieved." Even thus limited the subject is too broad for full treatment in a single handy volume, so that only certain aspects are here treated and emphasis is laid upon those that have importance for modern life. The study is pre-eminently of Athens and its culture, and the Athens of the time of Pericles—that moment of superb glory. Books and literature—with special stress upon the drama—are treated with marked affection. But the athletic sports, giving rise to those wonderful gatherings in which the Greek genius is seen at its best, political principles and philosophy come in for adequate consideration. The author seems, at times, to somewhat strain a point to show how nearly up to date Greek social and political ideas are, but it adds to the vividness of our appreciation of their life and achievement to have such comparisons made. The book contains a suggestive chapter on the New Study of Ancient Greece. During the last half century there has been a marked decline in the study of the Greek language and of the Greek literature in the original tongue. Formerly every educated man had studied Greek and every member of a learned profession was supposed to be a Greek scholar. With the great development of natural science in the nineteenth century the "dead languages" were hard hit and Greek particularly suffered. The number of students of Greek in our Universities today is small. It is a pity for the cultural value of the language is great. But it will never disappear from our curricula and the future will no doubt see an increase in the number of those who study the language. However, interest in the Greeks and Greek culture—Greek Life and Thought—was probably never greater than today. Excavation, exploration, search for new (unknown) texts are all active and fruitful. Even in the last of these fields notable results have been secured recently. "The Constitution of Athens" by Aristotle, the odes of Bacchylides (long known only by reference), speeches of Hyperides, a rival of Demosthenes,—all of these have come to light, as but of yesterday. Inscriptions and critical study are throwing new light on old material.

[3] "The Religious and Social Problems of the Orient." Masaharu Anesaki. New York: 1923. The Macmillan Co. 16mo; pp. xiii, 77.

[4] "Greek Life and Thought. A Portrayal of Greek Civilization." LaRue Van Hook. New York: 1923. Columbia University Press. 8vo; pp. xiv, 329.

Translations are issuing in constant stream from the presses of different countries. The present has as true a need of contact with those splendid master-minds of the past as any preceding period. It was Shelley who said:

Her citizens, imperial spirits,
Rule the present from the past.

as true today as when he wrote the lines. Our author himself says: "Greek studies can never die."

FREDERICK STARR.

CORRESPONDENCE

AMERICAN MILITARISM

Editor UNITY:

The following article appeared in the Sunday *Missoulian*, Aug. 24th, almost *six years* after the Armistice (so-called) was signed.

"Fort Missoula has a hunger strike victim. He is Aati Tyrvainen, arrested in Butte a short time ago as a draft evader and brought to Fort Missoula April 16 as a military prisoner. He died at the fort during Friday night after a self-imposed starvation of a month and twelve days.

"Tyrvainen had a trial before a court martial, but was still held here as his sentence had not been finally approved by the highest military court. Efforts to force him to accept nourishment failed after he went on the hunger strike and he gradually wasted to a shadow of skin and bones. His death was forty-two days after he had last tasted food.

"Tyrvainen, a Finn, was born in 1888. He had evaded the draft by registering twice, once under an assumed name, and so escaped being called to service. When he was arrested he refused to give any information concerning himself, remaining a sphinx, neither eating nor talking.

"The body was turned over to Coroner John Forkenbrock, who learned from acquaintances in Butte that there is a brother, Jalmar, and a sister living at Marquette, Mich., and the body will be held pending word from them.

"At a late hour last night Mr. Forkenbrock had received no word from them."

Fort Missoula is about three or four miles outside of the city limits of Missoula (Mont.), a city which has twice elected William Beacom, Socialist, as mayor.

Very truly yours,

R. B. BARRETT.

16,792,781.

To the Editor:

A dispatch sent out from Washington, by authority of the war department, on the evening of Defense Day, states that "more than 16,792,781 persons" participated in the demonstration of that day. One would like to know how these figures were arrived at, with a promptness and exactness so far surpassing anything ever known in election returns. Was the process something like that of Artemus Ward, who, when he mentioned the total number of rats in the United States, said that he "spoke simply from memory"? What was the nature of the participation? Did it cover the persons who stood on the sidewalks to see the processions go by? Without more exact details, the wicked "pacifists," although so vociferously assured that the whole thing was a "peace gesture," are sure to suspect that this emanation from the war department is "tendenz" literature. Some of them will think that 16,000,000 was put on for sound, and others that the 81 was a simulation of statistics. The "more than" implies that the returns were not all in, as they hardly could be at so early an hour; in Massachusetts, for instance, Chicopee and Longmeadow may not have been heard from. A Washington dispatch the next day stated that of the 52,000 incorporated communities in the country, but 6,538 had participated.

The strength of the "military units" for the day is given as "approximately 2,000,000," which, if true, shows that the parades in other states must have been immeasurably greater than in Massachusetts. The same Boston paper which in its headlines speaks of the "monster review" on Boston Common, says in the more sober lines below that there were "approximately" 7,500 troops. Apparently authoritative Washington dispatch the next day states that the total number of one-day volunteers who responded was 838,000.

We have been reading interesting things lately about the gross popular exaggerations of the number of persons present at political and other gatherings. One would like to see the result of the application of a little common sense to some of the above figures.

Bishop Richard J. Cooke, in his new volume on "Religion in Russia under the Soviets," states that "the number of priests put to death was officially reported as 1,276,181, others being sentenced to varying terms of imprisonment." In normal times, before the revolution, there were all told in the Orthodox Church of Russia a total of 112,798 clergymen, and a mere handful of Roman Catholic priests. The total number of clergymen of all denominations in the United States is only 214,385. The number of persons altogether tried and executed by the Soviet government is stated by the best authorities as under 20,000. Should not Bishop Cooke be transferred from the service of religion to the service of "militarist" politics and statistics?

Boston. BRADLEY STONE.

A PRIVATE LETTER FROM JAPAN.

Had a meeting with some of the leaders of the boys. It was a small club of boys but they were very interesting and very intelligent. We talked about the different games that boys enjoyed the best and what they would like to have other boys in different countries know about them. Very few boys have ever thought of the impression that they would like to give to the boys of other countries. We have so long considered only the opinion of our own country men as the thing worth while that we have not considered the opinions of others. They were especially interested in football a la English and in baseball.

The Japanese boy has been trained not to express himself and so the leaders have not much confidence in getting boys to take part in the discussions. It was also an interesting situation that the discussion of relationships between boys and girls was practically tabooed. The only thoughts that the boys had along that line tended to be on the immoral. There is no social life between the sexes in Japan and for that matter most of the Orient. The principle of segregation has been used as a method for centuries. It would make an interesting study as to which method in the long run produces under the same general conditions the best results.

Early in the morning we drove over to one of the Mission schools and I spoke at chapel. The interpretation was only fair and the main speech was not as good as the interpretation. There were about seven hundred boys in the school. The discipline was quite militaristic. If a rustle of disturbance started in any part of the room an officer of the school dressed in military costume would rise in his place and look sternly toward the noise. Things would become quiet for a moment and then start in another part of the hall. There was more outward show of discipline and less order in this school than any of the others which I attended.

The general Secretary at Yokohama is Murakami. He visited Seattle some years ago and remembered that he was asked to speak before a large meeting of boys. He remembers Ed Fuller well. Ed is well known out in this part of the world because of his hospitality and good cheer shown when men pass through the city. We ought to do more of it than we do. I know of no better work for the foreign work committee than to make it a point to meet different men at the boats as they come to Seattle and if possible get them out into private homes.

During the course of my stay in Tokio I made a number of official calls. I can imagine that in time it would grow quite tiresome but I enjoyed them very much for a short while. You put on a clean collar and your best necktie and if possible a low pair of shoes that are too large for you for there is a great deal of taking off of shoes at the outer door. I was informed to just "act natural" but as my past had not been filled with meeting officials in a formal way I didn't know just what that meant. As we approached the office or home we of course sent in our cards and then we were either told to stop in the waiting room or to come right in to the man's office. If we went to the home we would be ushered in quickly to the foreign reception room and presented with a cup of tea. Every call meant a cup of tea so if you made several in one day it was tea, tea all the time. For one that has never indulged I did pretty well taking my medicine.

When entering the room all rise and the Japanese bow very low while I nod and shake hands. They are accustomed to our ways so they greet you according to your customs. We can learn much from them by being willing to study the ways of other people so as to meet them accordingly.

One of the first men was T. Matsudairo, Vice-Minister of Foreign affairs. He was a man about forty years of age and had distinguished himself in connection with relations with the Russian Government. He showed a great interest in the work of the association and especially in anything that could be done to get boys of Japan acquainted with other boys. He mentioned that the schools were interested in such a thing and would be very glad to give me a letter of introduction to the head of the schools for Japan.

The next party was Prince Takugawa, chairman of the House of Peers. He was a fine old gentleman and extremely cordial and very much interested in the association.

He was very busy as he was on the committee of the Government on reconstruction. He wanted to express the great appreciation of the Japanese Government for the splendid spirit shown by America at the time of the disaster. He seemed to feel that it had done more than any one thing that had ever happened to produce a friendly feeling in Japan towards America.

Visit number three was to the home of Baron K. Norimaro, a prominent banker in Japan. We went to his home and I have never been in any finer. Everything was in the finest of taste. He had combined oriental beauty with western comfort. He had been to America a great many times and knew intimately life in all the countries. I think that he was one of the members of the delegation to Washington at the time of the Disarmament Conference. He expressed the thought that America was a difficult nation to understand. She had her Ku Klux that were strongly anti-Japanese and her legislation in California, still her generosity at the time of the quake overcame the Japanese people because of its liberality.

Another interesting time was in the home of Mrs. Sakiya whose husband was in the Home Department. Mrs. Sakiya is a very ardent Christian woman and is active in hospital and kindergarten work. Her oldest son is leaving for education in Europe or the States next year and she wanted to talk about him.

Kyoto impressed us as the most interesting spot in Japan. The streets are wide and clean. Stores are quaint and neat. People look healthy and happy. The surrounding hills are nicely wooded. Art has reached its height in the temples here. You are impressed by the civilization that has produced such a city and are forced to raise the question: what have we to offer to such a people? Is there any reason why we should not receive them on an equality basis?

We visited several temples. Beautiful to look at and throughout the whole place there was a spirit of worship; blind worship perhaps, but still the longing for certainty and a seeking after light. It is impossible to judge what the real significance of their worship is to them as they bow down to images. Do they worship the idol or does that represent an ideal and a hope that they are seeking to emulate? I asked a number of times of different people what Christianity's contribution is to the life of Japan. I got all kinds of answers. One Japanese stressed the fact that the Japanese religion was a nationalistic religion while Christianity was a universal religion that emphasized the brotherhood of all mankind. Another stressed the fact that most of the men who took an active part in Social Service and community building were Christian men. Christianity gave to men the desire to help others outside the home. The Judges in the Juvenile court were Christian. Christianity at least preached a gospel of peace and love as a basis of life while the others did not. Of course many recognize Jesus Christ's contribution to the life of a nation as a great personality and, although they could not go so far as the Sonship relationship to God they saw his significance.

I was kept busy in Osaka attending meetings and conferences. Met several hours with the staff and talked over with them the way we were trying to face our problems in the city of Seattle. I do not know whether they received any help or not but it was the only way I know how to approach the situation. I realize how futile it is to come into a city and tell them how to do their work.

All I can do is to share with them how we tried to do ours. They seemed much interested and asked many intelligent questions. Had luncheon with their Board of Directors and a mighty fine group they were. They put me to shame from the standpoint of their knowledge and interest in world affairs. Most of them speak English fluently and go back and forth to America and Europe like we do to New York or Chicago.

The day has passed when any nation can practice one thing and preach another and hope to get away with it. We are all known too well outside our own borders. The day of the "heathen" has passed if that means a holier than thou attitude of approach and the day of brotherhood and friendliness must take its place.

I spoke to several boys' schools and also to the leaders of the "Senedan." This movement was originated by the Government for the purpose of organizing under its control the young life of the country. The military department was the founder. It was copied somewhat after the Youth Movement in Germany but with Government control. The attempt was to make it largely militaristic but the surprising thing according to Mr. Yamamas, the Youth at present are anti-military and so would not respond as readily as had been hoped. Gradually the organization has been taken over by the Educational Department with the hopes of using it for the character development of its young people. It is still pretty well in the hands of the military and government and lacks the spontaneity of Youth, but it has great possibilities in it. It is now looking for a program. Some of its work has been in leading younger boys in clubs in hiking and debates and discussions. As it is organized all over Japan it could mean much if the right ideals and purposes can be introduced. He also told me of the block organizations which they had in Osaka which attempted to produce friendly contacts among those that lived in the same part of the city. Yamamas was a brilliant young man just having completed a world's tour and study of the educational systems of the different countries. He did not have the time to enter much into the American system but I could gather from his few remarks that he felt we were too mechanical and did not give enough free expression to the children. He spoke highly of Abbotsholm and some of the special schools in Switzerland, also several around New York.

I frightened the head of the "Senedan" when I told him that his organization resembled somewhat the young peoples' Communist league in Russia. He apparently has been a fire-eater for the Russians and he at first thought that I might not be safe to introduce to his young men. I held a "safe and sane fourth" that evening and they were very kind in their attention and remarks at the close. I was greatly impressed by their eagerness to learn what was going on in other parts of the world.

Before crossing to Moji, I had gone to a mission school for girls and had my first and, I trust, last experience in talking to a group of girls. I never felt as though I had less to say. They giggled at first—I didn't blame them—then they just sat and grinned. Nothing that I had to say about a girl's influence on boys applied here for there is no social life among the sexes. So I just soared out into generalities and got through as soon as I could. They had a nice mission there but there was too much of an impression on the part of the women that they must Americanize the girls in order to make them Christians.

To come back to Moji. We were taken for a splendid ride around the city and then out to their great steel mills. It is a second Pittsburgh run by the government. They would not allow us to go through, so we just looked at it from the outside and were given pamphlets to carry away. There is a feeling of suspicion toward foreigners when it comes to industrial concerns. I am told that it is almost impossible to get permission to go through any of their factories.

On our way back we drove through some of the poorer sections. They were very dirty and a great contrast to the beauty of Kyoto. It only convinced me that all countries have their beauty spots and their sore spots, their intelligent group and their ignorant group; their desires for peace and their desire for war; their faith in brotherliness and friendliness and their suspicions and hatreds and that because of this there is a great need to relate these forces that make for righteousness together, and with open eyes recognizing the difficulties strive for a better relationship between men. It's the one big argument for missions. We must send of our best lest we be misjudged as only a race eager for money without heart and without love. Missions will change greatly in their approach and viewpoint but there will always be a need for sharing those things in our lives which mean the most to us with those of other countries.

It would be a fine thing for our yellow journalists and Jap haters to take a trip to Japan and be entertained. She is far from being perfect but she has much to make her a great nation equal to any in the family of nations. I liked her quiet perseverance in times of disaster, her friendliness, her love of beauty and her great fondness for children. Such a people cannot be all bad. Her spirit of suspicion at times, her dealing with the Koreans, her emphasis on the military, I did not like; but "let him that is without sin," etc.! T. S.

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NOTICE!

Mr. Holmes will be in the vicinity of Chicago from November 14 to 17. He has one or two opportunities for speaking on this trip not yet filled, and will be glad to consider invitations.

ABUSES ABOLISHED

Report on Department of Justice by American Civil Liberties Union.

We recently sent out a pamphlet describing the nation-wide spy system centering in the Department of Justice. That pamphlet included an announcement by the new Attorney-General, Harlan F. Stone, that the anti-radical propaganda and secret police system built up in the Department during and since the war would be abolished.

We have recently made careful inquiry at Washington as to just how far that process has gone. We are gratified to state that practically all the anti-radical and anti-labor activities which characterized the Bureau of Investigation under Daugherty and Burns have been discontinued. There is no longer any "General Intelligence Division" dealing with radicalism. Co-operation with so-called patriotic societies in their anti-radical propaganda and with private detective agencies active against labor has been entirely discontinued. Access to information is open equally to all inquirers, and the only information given out concerns matters of public record. Over sixty employees have been dismissed, and the professional detectives have been replaced by law school graduates. All the "dollar a year" men have been abolished. No more propaganda against radicalism will be given out. Federal agents are forbidden to work up cases under state laws in the absence of federal laws penalizing opinions, as they did in Michigan, Pittsburgh and elsewhere.

Most important however is the discontinuance of the illegal methods so long used by the Bureau of Investigation. All agents have been instructed against using such methods, and the Department will act promptly on any violations of those instructions. We are therefore asking any of our friends who may at any time have knowledge of illegal practices by Department of Justice agents to send the facts to us, and we will take them up directly with the Department at Washington.

These practices cover

1. Placing dictagraphs in offices or homes.
2. Conducting searches without warrants.
3. Acting as provocative agents in labor and radical organizations.
4. Using third-degree methods.
5. Tapping telephones.

Sometimes such methods have been used by men representing themselves as government agents when as a matter of fact they were private detectives. Persons representing themselves to be government agents should always be asked to show their credentials. Any information sent us about illegal methods should be very exact in stating names, dates, places, together with the names and addresses of witnesses.

We are confident that the Department of Justice as at present conducted will move promptly to correct any abuses and to discharge any agents guilty of the illegal methods which have characterized the system of recent years.

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WORLD MEETING TO DISCUSS RELIGION ON THE HIGHWAYS.

A signal international effort to focus the attention of churches throughout the world on the problems of "major Christianity" is the plan now going forward for the Universal Christian Conference on Life and Work, scheduled for the month of August, 1925, in Stockholm, Sweden. Between five and six hundred delegates, representing every Protestant church and the Eastern Orthodox communion, are expected to be present, and the total attendance of more than twice this number is anticipated.

Identical with "Copec" in aim and similar in planned procedure, the Conference will take up social, industrial, and international questions in relation to Christianity, under the following general heads: "The Church's Obligation in View of God's Purpose for the World," "The Church and Economic and Industrial Problems," "The Church and International Relations," "The Church and Christian Education," and "Methods of Co-operative and Federative Efforts by the Christian Communions."

The American Section of the Conference will hold a meeting at Buffalo, N. Y., November 10 and 11, 1924.

—*The Christian Register.*

WAR—HOW IT COMES.

[The following quotation from Mark Twain's "The Mysterious Stranger" has been widely printed, but some of our readers may not have seen it.—EDITORS.]

"I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for the war. The pulpit will—warily and cautiously—object—at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, 'It is unjust and dishonorable, and there is no necessity for it.' Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will outshout them, and presently the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing: the speakers stoned from the

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platform, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so. And now the whole nation—pulpit and all—will take up the war cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."

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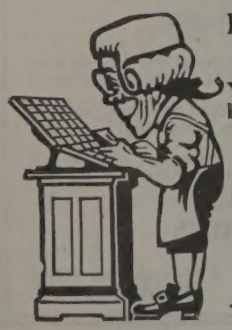

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